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978-0-521-89536-1 - Husserl's Crisis of the European Sciences and Transcendental Phenomenology: An Introduction

Dermot Moran

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HUSSERL'S *CRISIS OF THE EUROPEAN
SCIENCES AND TRANSCENDENTAL
PHENOMENOLOGY*

The *Crisis of the European Sciences* is Husserl's last and most influential book, written in Nazi Germany where he was discriminated against as a Jew. It incisively identifies the urgent moral and existential crises of the age, and defends the relevance of philosophy at a time of both scientific progress and political barbarism. It is also a response to Heidegger, offering Husserl's own approach to the problems of human finitude, history and culture. The *Crisis* introduces Husserl's influential notion of the 'life-world' – the pregiven, familiar environment that includes both 'nature' and 'culture' – and offers the best introduction to his phenomenology as both method and philosophy. Dermot Moran's rich and accessible introduction to the *Crisis* explains its intellectual and political context, its philosophical motivations and the themes that characterize it. His book will be invaluable for students and scholars of Husserl's work and of phenomenology in general.

DERMOT MORAN is Professor of Philosophy at University College Dublin. He is the author of *The Philosophy of John Scottus Eriugena* (Cambridge, 1989), *Edmund Husserl: Founder of Phenomenology* (2005) and *Introduction to Phenomenology* (2000), co-author of the *Husserl Dictionary* (2011) and editor of *The Routledge Companion to Twentieth-Century Philosophy* (2008). He is founding editor of *The International Journal of Philosophical Studies*.

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DERMOT MORAN

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For Loretta, Katie, Eoin and Hannah

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Acknowledgements

This book is a critical study of Edmund Husserl's last work, *Crisis of the European Sciences* (partially published in 1936 and edited posthumously in 1954), a work universally acknowledged as an enduring masterpiece. The *Crisis* is one of the more successful of Husserl's major works in terms of its philosophical range, depth and accessibility. To write it, he had to overcome not only recurrent illness and the trials of old age, but also personal discrimination and victimization at the hands of the National Socialist regime in Germany. As he himself acknowledged, the practice of philosophy is a calling, a 'vocation' (*Beruf*), and as such presents a demanding challenge to the way one lives and interprets one's life. Writing this book has made me appreciate more and more Husserl's earnest dedication to philosophy as a vocation and as a way of engaging reflectively with urgent problems concerning the future of our contemporary scientific culture and technologically shaped mode of living.

Husserl's philosophical output was vast, and much of it consists of lecture notes and private research jottings that are still being edited and published in the Husserliana series (now more than forty volumes). As a consequence, Husserl scholarship is also vast and growing strongly. Any study of Husserl's *Crisis of the European Sciences* must build on the work of previous scholars. Fortunately, Husserl has been exceptionally well served by successive generations of loyal and dedicated scholars, and by the editorial activities of the various Husserl Archives in Belgium, France, Germany and the United States, as well as by the research promulgated at the annual meetings of the Husserl Circle, founded in 1969, and in the journal *Husserl Studies*, founded in 1984. With regard to the *Crisis*, one has especially to acknowledge the original editorial work of Husserl's assistant, Eugen Fink, as well

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as that of Walter Biemel, the editor of *Husserliana* Volume VI and other *Husserliana* volumes.

I would like here to acknowledge gratefully the contribution of a number of Husserl scholars who in one way or another have assisted me. I am grateful to David Carr for discussions and for his lucid and fluid English translation of the main parts of the *Crisis*, which is the basis for this study. I have also benefited from consulting Gérard Granel's elegant and free-flowing French translation. I have also to acknowledge other scholars who have recently written illuminatingly on the *Crisis*, in particular two monographs – James Dodd's *Crisis and Reflection: An Essay on Edmund Husserl's Crisis of the European Sciences* (2004) and Ernst Wolfgang Orth's *Edmund Husserls Krisis der europäischen Wissenschaften und die transzendente Phänomenologie: Vernunft und Kultur* (1999) – as well as two recent collections of essays: Jean-Claude Gens, ed., *La Krisis de Husserl: Approches contemporaines* (2008), and David Hyder and Hans-Jörg Rheinberger, eds., *Science and the Life-World: Essays on Husserl's 'Crisis of European Sciences'* (2010). Clearly, interest in Husserl's *Crisis* continues to grow, and I hope this book will continue the debate concerning the meaning of Husserl's last work.

I want to thank the Husserl Archief of the Katholieke Universiteit Leuven, Belgium, its current director, Ullrich Melle, and researchers Thomas Vongehr and Filip Mattens, for their assistance. I record my thanks here also to those with whom I have had discussions concerning the *Crisis*, especially Jocelyn Benoist, John Brough, David Carr, Steven Galt Crowell, John J. Drummond, Lester Embree, Jean-Claude Gens, George Heffernan, Elmar Holenstein, Burt Hopkins, Hanne Jacobs, Leonard Lawlor, Sebastian Luft, Jeff Malpas, Tom Nenon, Hans-Rainer Sepp, Ted Toadvine, Nicolas de Warren and Dan Zahavi. Special thanks go to Lubica Učnik and Ivan Chvatík for providing me with material on Husserl's student Jan Patočka. I would also like to thank Sara Heinämaa for inviting me to discuss the *Crisis* at a seminar at the Helsinki Collegium for Advanced Studies, Helsinki, Finland, in May 2010, and I thank the participants for their comments, especially Jussi Backman, Mirja Hartimo, Tim Miettinen, Simo Pulkkinen and Joona Taipale. I also want specially to thank Professors Cheung Chan-Fai, Kwan Tze-Wan and Lau Kwok-Ying for inviting me to participate in the Fourth International Masterclass

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in Phenomenology held at the Chinese University of Hong Kong in July 2010. I want in particular to thank the academic staff, especially my co-presenter, Mauro Carbone, Yu Chung-Chi and the graduate students from six Asian countries (China, Taiwan, Hong Kong, Japan, Korea and the Philippines) who actively and enthusiastically participated in this seminar, and from whom I learned a great deal.

Much of the research and writing on this book was conducted under the auspices of the Irish Research Council for Humanities and Social Sciences (IRCHSS) research project on 'The Phenomenology of Consciousness and Subjectivity (2008–2010)', of which I was principal investigator. Thanks go also to the IRCHSS postdoctoral researcher Rasmus Thybo Jensen and visiting doctoral student Ignacio de los Reyes. I also want to thank the Australian Research Council for their support for this book as part of the ARC Discovery Project, 'Judgment, Responsibility and the Life-World: The Phenomenological Critique of Formalism (2010–2013)'.

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Last, but not least, I would like to thank my family for their support, especially my wife, Loretta, and our three children, Katie, Eoin and Hannah, and of course, our new sheepdog, Charlie.

Abbreviations

APS	Husserl, <i>Analysen zur passiven Synthesis</i> , Hua xi (<i>Analyses Concerning Passive and Active Synthesis</i> , trans. A. J. Steinbock)
<i>Briefwechsel</i>	Husserl, <i>Briefwechsel</i> , ed. K. and E. Schuhmann, 10 vols.
BPP	Husserl, <i>Grundprobleme der Phänomenologie</i> , Hua xiii (<i>The Basic Problems of Phenomenology</i> , trans. I. Farin and J. G. Hart)
C	Husserl, <i>The Crisis of European Sciences</i> , trans. D. Carr.
CM	Husserl, <i>Cartesianische Meditationen</i> , Hua i (<i>Cartesian Meditations</i> , trans. D. Cairns)
<i>Chronik</i>	<i>Husserl-Chronik: Denk- und Lebensweg Edmund Husserls</i> , ed. K. Schuhmann
DR	Husserl, <i>Ding und Raum</i> , Hua xvi (<i>Thing and Space: Lectures of 1907</i> , trans. R. Rojcewicz)
EP i	Husserl, <i>Erste Philosophie (1923/1924)</i> . Erster Teil: <i>Kritische Ideengeschichte</i> , Hua vii
EU	Husserl, <i>Erfahrung und Urteil</i> , rev. and ed. L. Landgrebe (<i>Experience and Judgment</i> , trans. J. S. Churchill and K. Ameriks)
FTL	Husserl, <i>Formale und transzendente Logik</i> , Hua xvii (<i>Formal and Transcendental Logic</i> , trans. D. Cairns)
GA	Heidegger, <i>Gesamtausgabe</i>
HSW	Husserl, <i>Shorter Works</i> , trans. and ed. F. Elliston and P. McCormick

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List of abbreviations

Hua

Husserliana series, Edmund Husserl
Gesammelte Werke.*Ideas* IHusserl, *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*. Erstes Buch: *Allgemeine Einführung in die reine Phänomenologie*, Hua III (*Ideas pertaining to a Pure Phenomenology and to a Phenomenological Philosophy, First Book*, trans. F. Kersten)*Ideas* IIHusserl, *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*. Zweites Buch: *Phänomenologische Untersuchungen zur Konstitution*, Hua IV (*Ideas pertaining to a Pure Phenomenology and to a Phenomenological Philosophy, Second Book*, trans. R. Rojcewicz and A. Schuwer)*Ideas* IIIHusserl, *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*. Drittes Buch: *Die Phänomenologie und die Fundamente der Wissenschaften*, Hua V (*Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy, Third Book*, trans. T. E. Klein and W.E. Pohl)

IP

Husserl, *Die Idee der Phänomenologie*, Hua II (*Idea of Phenomenology*, trans. L. Hardy)

K

Husserl, *Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie*, ed. W. Biemel, Hua VI

KITP

Husserl, 'Kant and the Idea of Transcendental Philosophy', trans. T. E. Klein and W. E. Pohl; EP I, Hua VII 230–87

LU

Husserl, *Logische Untersuchungen*, Hua XVIII, XIX/1 and XIX/2 (*Logical Investigations*, trans. J. N. Findlay, ed. D. Moran, 2 vols.)

Materialen VIII

Husserl, *Späte Texte über Zeitkonstitution (1929–1934): Die C-Manuskripte*, ed. D. Lohmar, Materialien Vol. VIII

OG

Derrida, *Edmund Husserl's Origin of Geometry: An Introduction*, trans. J.P. Leavay Jr., ed. D.B. Allison.

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PES	Brentano, <i>Psychologie vom empirischen Standpunkt</i> (<i>Psychology from an Empirical Standpoint</i> , trans. A.C. Rancurello, D.B. Terrell and L.L. McAlister)
<i>Phen. Psych.</i>	Husserl, <i>Phänomenologische Psychologie: Vorlesungen Sommersemester 1925</i> , Hua ix (<i>Phenomenological Psychology</i> , trans. J. Scanlon)
PL	Husserl, <i>Pariser Vorträge</i> , Hua I (<i>Paris Lectures</i> , trans. P. Koestenbaum)
PP	Merleau-Ponty, <i>Phénoménologie de la perception</i> , 1945 (<i>Phenomenology of Perception</i> , trans. C. Smith)
<i>Prol.</i>	Husserl, <i>Prolegomena, Logische Untersuchungen</i> (<i>Logical Investigations</i> , trans. J. N. Findlay)
PRS	Husserl, <i>Philosophie als strenge Wissenschaft</i> , Hua xxv ('Philosophy as Rigorous Science', trans. M. Brainard)
SZ	Heidegger, <i>Sein und Zeit</i> , 1927 (<i>Being and Time</i> , trans. J. Macquarrie and E. Robinson)
<i>Trans. Phen.</i>	Husserl, <i>Psychological and Transcendental Phenomenology and the Confrontation with Heidegger (1927–1931)</i> , trans. T. Palmer and R. E. Palmer

In general, citations from Husserl will give the English translation pagination (if any) followed by the Husserliana volume number and German pagination. Thus, for the *Crisis* the reference will be 'C' followed by the page number of the Carr translation (where available) followed by 'K' for Hua vi and the page number there, e.g. 'C 3; K 1'). In the case of *Ideas* I, the German pagination will be that of the first edition of 1913, printed in the margin of the Husserliana edition. For the *Logical Investigations*, the volume number of the English translation will be indicated in bold, e.g. **I** or **II**.

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